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c. Forms without preformative mu:

Bêl-mukin-aplu.

In the "List of Signs" I missed among the many "variants" to the signs already given also those of "ardu" 6:6; "tad" 97:11; "kar" 4:16.17; "shak" 6 L. E.; "dan, rib" 9:11; 36:7. One sign is not registered at all, viz., 4:7: BI+ISH+SHA-mesh = SHIM+inserted sha, Br. 5205/6. Also all syllabic values and compositions of quite a good many signs are not given.

While transcribing the texts I accidentally noticed still the following errata in addition to those already corrected by Clay:

No. 2, 4 read: Cf. 3,4 instead of 2,4. *Sha* on the margin of 7,1 has been misplaced. 9,11 and 36,7, third sign intended for *dan* and *rib* looks like *bitu*. 9,20, third sign looks like *nu*, instead of *u*. 19,16 we have 3 PI, but l. 11 gives only 1 PI. In 22,4: *eqli-shu* and l. 5 (*gish*)*BAN-shu* is the *nu* left out for *shu* = *shunu* refers back to *Bibâ* and *Bêl-it-tan-nu*, l. 2. Was it left out by the scribe? (Such singulars for plurals occur, however, oftener, e. g., 82,12, *i-nam-din* for intended *i-nam-din-u'*. Compare also the plural form *iqbu-u* for the intended singular *iqbi*: 9,5.) Did the scribe leave out also the *sha* in *bit* (*gish*) *BAN-shu* [*sha*] *kishâd*, 24,6? Comp. 26,9 *et passim*. 32,9 read *sha ina alu* for *sha alu*, comp. 46,10. 51,15: read 15 for 5. In 52,13 is the reference sign after *chi* = ' omitted. 55,7 correct the marginal note to: Omit, mistake of scribe for *a'*; comp. transcription in introduction, p. 28. Is there no *u* between *Bêl-kâtsir* and *Qunna* in 59,14? Comp. l. 9. In 76,10: *u-sha-az-za-az-za-az-ma* we have, no doubt, a dittography for *u-sha-az-za-az-ma*. 80,11 read *sha bit sharri sha* for *sha bit sha*. Noteworthy is the expression *SHE-BAR-a' 200 GUR SHE-BAR* in 82,7 for the more common *SHE-BAR-a' 200 GUR*. 84,5 is *sha* probably left out after *ardu*. 92,1 is *dan-nu* omitted after *karpatu*, comp. l. 9. 92,10 read 4(+) $\frac{1}{2}$ (= 6 qa) PI for 4(+) $\frac{1}{2}$, comp. l. 2. 103,4 read *sha kishâd nâru* for *sha nâru*. 107,1 read *u ina alu* for *u alu*; 111,1 is *u* after *qa-lu* broken away. Omit the marginal note to *chi* in 125,9.

Many other important facts might be enumerated here, facts important not only for grammar, as e. g., the use of *ina* for *ana*, 22:6; 39:9; 46:15; 97:5 (*ina*), 11 (*ana*); 40:8 (*ina* and *ana* together!); the writing *a-di-i*, 22:7; 5:6; 41:10; 52:9; 57:8; 95:5; 101:15; or the *SHE-BAR ga-mir-tum*, 123:3, showing that *SHE-BAR* is feminine; the (*amêlu*) *na-ash-pir-tum-ia*, 9:7; *li-mi-tum-ti-shu*, 9:20; *tsi-e-nu-ia*, 9:3; *i-shal-tu*, 39:9; 40:8; *ka-a-ma*, 52:3 (= *kiam*) *i-bi-in-nam-na-an-shu*, 53:8, etc., etc.; but also for lexicon: *nash-kan-nu*, 20:9; 57:6; 83:4,5; *ri-shu-us-su*, 46:16; (for *râshu-ussu*), *sha-nim-ma*, 45:11; 47:13; 48:11; 49:10; 125:10; *kin-na-tu*, 130, 131, 132 *et passim*, *shi-pi-ish-tum* 5:6 etc., etc.

May these notes convince Professor Clay of the fact that his book has been greatly appreciated, but may they also be an indication of how he may still improve upon his investigations—for he has still to learn and cannot as yet be termed a "master" in Assyriology.

HUGO RADAU.

PERSIA PAST AND PRESENT. A Book of Travel and Research. By A. V. Williams Jackson. New York: Macmillan, 1906. Pp. 467. Price, \$4.00.

We take pleasure in announcing to our readers the appearance of this new and interesting book on Persia, by Prof. A. V. Williams Jackson, professor

of Indo-Iranian languages in Columbia University. The book is written in a fresh and vigorous style and relates the impressions of the journey as well as gives an interesting and instructive account of cities and monuments which this prominent Zendavesta scholar visited, thus combining popularity with scholarship.

Professor Jackson describes the route to the Land of the Lion and the Sun through Tiflis, Erivan and Mount Ararat, and the road to the Persian frontier. He sketches the history of Persia and points out our interest in the country. He journeyed through snow from Aras to Tabriz, the residence of the Crown Prince of Persia. He devotes a whole chapter to Zoroaster and the Avesta, describes his trip on camel and horse back around Lake Urumiah, the supposed early home of Zoroaster. He reaches Takht-I Suleiman, an ancient fortified town in ruins, then describes Hamadan, the ancient Ecbatana.

After devoting two chapters to the Great Behistan Rock and the cuneiform records of King Darius, he describes Tak-I Bostan and Kermanshah, and the great ruined temple of the Persian Diana at Kangavar. From Hamadan he visited the ruined temple near Isfahan, the former capital of Persia.

Of special interest is the description of the tomb of Cyrus the Great. Thence he traveled to Persepolis and tells of its ancient monuments and Shiraz, the home of the Persian poets. At Yezd there are still Zoroastrians living whose religion and religious customs are older than the modern capital of Persia. Teheran is reached and the ruins of Rei, the ancient Ragha, are inspected. The journey through Persia ends with a trip through Mazandaran to the Caspian Sea.

The book is profusely illustrated with photographs, charts and reproductions of ancient monuments.

SPINOZA AND RELIGION. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thoughts for religion and incidentally his personal attitude toward it. By *Elmer Ellsworth Powell, Ph. D.* Chicago: The Open Court Publishing Co., 1906. Price, \$1.50.

Professor Powell of Miami University after giving careful study to all the details of Spinoza's system of philosophy feels fully justified in agreeing with that German translator of the philosopher's works who claims that there is no other system in the whole history of human thought which is more difficult to understand and explain. This very special difficulty Professor Powell lays largely to the conditions of Spinoza's own environment and the age in which he lived when views that differed from the accepted orthodoxy were received with contempt and persecution. But though personal timidity and considerations of expediency were not wanting in the motives that actuated Spinoza "sometimes to conceal and sometimes to veil his real opinions, and occasionally even to express views diametrically opposed to his own," it is probably also true that he hoped to disseminate his doctrines more widely by expressing his thought in terms which were popularly associated with the prevalent religious conceptions.

After a biographical chapter, the *raison d'être* of the present book is made manifest in the second chapter of the "Introduction" which treats of "The Diversity of opinions in Regard to Spinoza's Relation to Religion." Here Mr.